

DXIV.

THE bliss of *Brahman*!—speech and mind fall back baffled and abashed; all fear vanishes in the *knowing* of that bliss.*

Taittiriyaopaniṣad.

DXV.

THE silent one, the *knower* ever resting in the Self, may walk, stand, sit, lie down, or do anything at his sweet will.†

Vivekachudāmaṇi.

DXVI.

I do not see, for, I have no eyes; without ears, how can I hear? I cannot speak, for, I have no speech; without mind how could I find the world of mind?‡

Upadeśasāhasri.

DXVII.

THERE is none superior to me in self-knowledge, none inferior to me in ignorance; who *unknowingly* knows thus, is the greatest *knower* of *Brahman*.§

Naishkarmyasiddhi.

* यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।

आनन्दं ब्रह्मणो विद्वान् विमेति कुतश्चन ॥

तैत्तिरीयोपनिषद्.

† गच्छंस्तिष्ठन्नुपविशश्चैयानो वान्यथापि वा ।

यथेच्छया वसेद्विद्वानात्मारामः सदा मुनिः ॥

विवेकचूडामणिः.

‡ अक्षुष्टाश्च दृष्टिर्मे तथाश्रोत्रस्य का श्रुतिः ।

अवाक्त्वाच्च तु वक्तिः स्यादमनस्त्वान्मतिः कुतः ॥

उपदेशसाहस्री.

§ नेहात्मविन्मदन्योऽस्ति न मत्तोऽज्ञोऽस्ति कश्चन ।

इत्यजानन् विजानाति यः स ब्रह्मविदुत्तमः ॥

नैष्कर्म्यसिद्धिः.

DXVIII.

NEITHER knowable nor unknowable; neither spoken nor unspoken; neither liked nor disliked; impossible of retaining in any mental presentation; nay not possible to fix in contemplation even for a moment; all bliss through and through; beautiful in the deep sense of ecstatic self-realization; this my-Self wonderfully dissolves the world in the sudden flash of its abundant light.*

Svârâjyasiddhi.

DXIX.

SEPARATE, unique, one, multifarions, knowable, knower, motive, mover,—these and other imaginings of the same kind, where could they find room in me all One ?†

Upadeśasâhasri.

DXX.

EGOISM having disengaged itself from the body, and having been dissolved in the light of Supreme Self, the mind stands in blissful trance wherever it goes, whatever it directs itself to.‡

Dṛgdr̥śyaviveka.

* न वेद्यो नावेद्यः स्वरसमतिहृद्यः सुखघनो
न गद्यो नापोद्यो न पुनरुपरोध्यः कथमपि ।
न हेद्यो नादेद्यो न पुनरपिधेयः क्षणमहो
स्फुरन्नात्मास्माकं जगदिदमकस्मात्तिरयति ॥

स्वाराज्यसिद्धिः.

† भेदोऽभेदस्तथा चैको नाना चेति विकल्पितम् ।
ज्ञेयं ज्ञाता गतिर्गन्ता मय्येकस्मिन्कुतो भवेत् ॥

उपदेशसाहस्री.

‡ देहाभिमाने गलिते विज्ञाते परमात्मनि ।
यत्र यत्र मनो याति तत्र तत्र समाधयः ॥

दृग्द्रव्यविवेकः.

DXXI.

(**K**NOW that to be the best *Yoga*) wherein the mind held fast in steady application finds supreme rest, wherein seeing Self with Self (in all things whatever) it loses itself in the bliss of Self.*

Bhagavadgitâ.

DXXII.

THE native form of the subject, highly transcendent like *Âkâśa*, self-illuminated for once and for ever, unborn, one, immutable, unconditioned, all-pervading, without a second ;—I am this, the ever liberated word of glory.†

Upadeśasâhasri.

DXXIII.

ALL beings in Self, and Self in all beings :—thus sees he who, with his Self full of *Yoga*, has acquired that eye which is even to all.‡

Bhagavadgitâ.

* यन्त्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥

भगवद्गीता.

† दृशिस्वरूपं गगनोपमं परं सङ्घट्टिभातं त्वजमेकमक्षरम् ।
अलेपकं सर्वगतं यदद्वयं तदेव चाहं सततं विमुक्तजं ॥

उपदेशसाहस्री.

‡ सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

भगवद्गीता.

DXXIV.

HE has had a dip in the holy waters of all sacred rivers ; he has given the whole earth in pious gift ; he has offered a thousand sacrifices ; he has satisfied all the gods in heaven ; he has lifted his ancestors out of the circle of birth and death ; he deserves worship of all the three worlds ;—the man whose mind has, even for a moment, tasted of peace in the absorbing idea of *Brahman*.*

Miscellaneous.

DXXV—DXXVII.

NEITHER love nor hate, neither ambition nor illusion, neither pride nor the least tinge of jealousy, no good, spiritual or temporal, no desire, no liberation ;—I am none of these, I am all bliss, the bliss all eternal consciousness. Holiness or unholiness, happiness or misery, incantation or holy pilgrimage, scripture or sacrifice, none of these belong to me ; not even the enjoyed, the enjoyer, or the sense of enjoyment ; I am all bliss, the bliss all eternal consciousness. Death I fear not, caste I respect not, father, mother, nay even birth, I know not, relatives, friends I

* स्नातं तेन समस्ततीर्थसलिले दत्तापि सर्वावनि-
 र्यज्ञानां च कृतं सहस्रमखिला देवाश्च संपूजिताः ।
 संसाराच्च समुद्धृताः स्वपितरन्त्रैलोक्यपूज्योऽप्यसौ
 यस्य ब्रह्मविचारणे क्षणमपि स्थैर्यं मनः प्राप्नुयात् ॥

प्रास्ताविकः.

recognize not, teacher and pupil I own not ;—I am all bliss,
the bliss all eternal consciousness.*

S'ankarāchārya.

DXXVIII.

I am *Brahman*, not at all of the world, never apart from
Brahman ; I am not the body, nor have I any body
whatever ;—I am the unconditioned, eternal, One.†

S'ankarāchārya.

DXXIX.

THIS mortal habitat brought about or carried off by
chance :—the accomplished, inasmuch as he has found
him-Self, recks not whether it stands or falls, even like the

* न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभानम् ।
न धर्मो न चार्थो न कामो न मोक्ष-
श्चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥
न पुण्यं न पापं न सौख्यं न दुःखं
न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।
अहं भोजनं नैव भोज्यं न भोक्ता
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥
न मे मृत्युशङ्का न मे जातिभेदः
पिता नैव मे नैव माता न जन्म ।
न बन्धुर्न मित्रं गुरुनैव शिष्य-
श्चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥

आत्मषट्कम्.

† ब्रह्मैवाहं न संसारी न चाहं ब्रह्मणः पृथक् ।
नाहं देहो न मे देहः केवलोऽहं सनातनः ॥

आत्मचिन्तनम्.

drunkard blind with intoxication who reckes not whether the cloth he wears remains or falls away.*

Bhāgavata.

DXXX.

WHO, being full of unity, sees not, as in sleep, the least trace of duality, though seeing it in entire wakefulness; who though acting is, for the same reason, entirely at rest;— he and no one else is verily the true knower of Self.†

Upades'asāhasri.

DXXXI.

WHO feels not any attachment for the senses or objects peculiar to the senses, nor for any action whatever, and who has renounced all mental creation of every description; he has attained the highest pitch of *Yoga*.‡

Bhagavadgītā.

* देहं च नश्वरमवस्थितमुत्थितं वा
सिद्धो न पश्यति यतोऽध्यगमस्त्वरूपम् ।
देवादुपेतमथ देववशादपेतं
वासो यथा परिकृतं मदिरामदान्धः ॥

भागवतम्.

† सुषुप्तवज्जाग्रति यो न पश्यति द्वयं तु पश्यन्नपि चाद्वयत्वतः ।
तथा च कुर्वन्नपि निष्क्रियश्च यः स आत्मविन्नान्य इतीह निश्चयः ॥

उपदेशसाहस्री.

‡ यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषजते ।
सर्वसङ्कल्पसन्न्यासी योगारूढस्तदोच्यते ॥

भगवद्गीता.

DXXXII—DXXXIII.

HE is all taste and refinement, yet all insipid ; he is merciless yet fondness itself towards relatives ; he is cruel yet all compassion ; he is beyond desire, yet deep in the whirl of all desire. All care and anxiety without like the rest of Mankind, yet all quiet and calm within, he stands as if possessed, though ever unpossessed.*

Yogavāsishtha.

DXXXIV.

REGALING all content in the nectar of *gnosis*, fully satisfied in supreme fulfilment of every duty, there remains nothing for the *yogin* to do ; if anything remain, he must be just so many removes behind *gnosis*.†

In the Jīvanmuktiviveka.

DXXXV.

THE least of a thing is greatest if it comes without trouble to any one, without seeking it of the wicked, and without the least pang at heart.‡

Mahābhārata.

* रसिकोऽत्यन्तविरसो निर्घृणो बन्धुवत्सलः ।
निर्दयोऽत्यन्तकरुणो वितृष्णस्तृष्णयान्वितः ॥
बहिः सर्वसमाचारमन्तः सर्वार्थशीतलम् ।
नित्यमन्तरनाविष्ट आविष्ट इव तिष्ठति ॥

योगवासिष्ठम्.

† ज्ञानामृतेन तृप्तस्य कृतकृत्यस्य योगिनः ।
नैवास्ति किञ्चित्कर्तव्यमस्ति चेन्न स तत्त्ववित् ॥

जीवन्मुक्तिविवेकः.

‡ अकृत्वा परसन्तापमगत्वा खलमन्दिरम् ।
अक्लेशयित्वा चात्मानं यदल्पमपि तद्वहु ॥

महाभारतम्.

DXXXVI.

THE cycle of strife and struggle will place *Brahman* in the mouth of all; none, oh Maitreya! will show it in the act, being really intent on the pleasures of sex and stomach.*

In the Jivannuktiviveka.

DXXXVII.

I am *Brahman*, I am the creator, I am the enjoyer;—those who thus know are lost to *gnosis* as also to the purifying forms of external worship;—they are on the highway to materialistic Atheism.†

Upades'asâhasri.

DXXXVIII.

OH Gârgi! who performs the sacrifice, who undergoes the severest penance even for several thousands of years, all without knowledge of this Immutable Essence, meets only with that good which is sure to end. Who passes away, dear Gârgi! from this world, without knowledge of this Immutable Essence, goes away, alas! with the tight bond of narrow-

* सर्वे ब्रह्म वदिष्यन्ति संप्रते तु कलौ युगे ।
नानुतिष्ठन्ति मैत्रेय शिश्रोदरपरायणाः ॥

जीवन्मुक्तिविवेकः.

† अहं ब्रह्मास्मि कर्ता च भोक्ता चास्मीति ये विदुः ।
ते नष्टा ज्ञानकर्मभ्यां नास्तिकाः स्युर्न संशयः ॥

उपदेशसावली.

ness about his heart ; he alone who passes away in the knowledge of this Immutable Essence is the real *Brâhmaṇa*.*

Brhadâraṇyakopanishad.

DXXXIX.

THE heart of the wicked never melts into goodness, though he should be deep immersed in the *Vadânta* ; not a particle of the Mainâka† is seen to soften where he hides himself from eternity under the waters of the deep.‡

Jagannâth.

DXL.

ALWAYS at their best while talking of *Brahman*, but without the heart having at all become It, being all coloured with love of the world ;—these too, are ignorant fools of the first degree, never free from the circle of death and birth.§

Aparokshânubhûti.

* यो वा एतदक्षरं गार्ग्यविदिस्वास्मिँल्लोके जुहोति यजते तपस्तप्यते बहूनि वर्षसंहस्त्राप्यन्तवदेवास्य तद्भवति यो वा एतदक्षरं गार्ग्यविदिस्वास्माल्लोकात्प्रेति स कृपणोऽथ य एतदक्षरं गार्गि विदिस्वास्माल्लोकात्प्रेति स ब्राह्मणः ॥ .

बृहदारण्यकोपनिषत्.

† Son of the Himâlaya ; he deserted his father and took refuge under the waters of the ocean when Indra began to cut off the wings of mountains with his thunderbolt.

‡ निष्णातोऽपि हि वेदान्ते साधुत्वं नैति दुर्जनः ।

चिरं जलनिधौ मग्नो मैनाक इव मार्दवम् ॥

जगन्नाथः.

§ कुशला ब्रह्मवार्तायां वृत्तिहीनाः सुरागिणः ।

तेऽप्यज्ञानतमा नूनं पुनरायान्ति यान्ति च ॥

अपरोक्षानुभूतिः.

DXLI.

WHO does not know, *knows*; who *knows*, does not know;
It is *known* to those who do not know, It is *not known*
to those who *know*.*

Kenopanishad.

DXLII.

THE laddie helps to prepare a variety of viands, but it
never knows the taste of any one of them: he knows all
the four *Vedas*, and Institutes of Duty without end, but the
poor thing knows not the essence of them all—*Brahman*.†

Uttaragitâ.

DXLIII—DXLIV.

THAT deluded soul is verily a hypocrite who, holding the
active organs in full control, sits mentally meditating
upon objects of sense. He, oh Arjuna! is the best of all who
exercising mental control over the senses, leaves their activity
to work itself out in the way of *Karma*, thus ever remaining
unattached (to the result).‡

Bhagavadgitâ.

* यस्यामतं तस्य मतं मतं यस्य न वेद सः ।

अविज्ञातं विजानतां विज्ञातमविजानताम् ॥

केनोपनिषद्.

† अधीत्य चतुरो वेदान्धर्मशास्त्राण्यनेकशः ।

ब्रह्मतत्त्वं न जानाति दर्वी पाकरसं यथा ॥

उत्तरगीता.

‡ कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।

कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥

भगवद्गीता.

DXLV.

ATTACHMENT to any one of the many fields which the mind visits for exercise is the surest sign of ignorance; greenness is certainly impossible in the tree that conceals a consuming fire in its hollow.*

Naishkarmyasiddhi.

DXLVI—DXLVIII.

THE swimmer, having safely carried many to the other side of the stream, is drawn into the whirlpool, and is carried beyond all help. Those, on the other side, who feel grateful for his help, pity him, others pass on in indifference. The *knower* caught into the whirlpool of words and technicalities, those pity who having reached the other side of all words and all forms feel yet grateful for his help.†

Ātmapurāṇa.

* रागो लिङ्गमबोधस्य चित्तव्यायामभूमिषु ।
कुतः शाङ्कलता तस्य यस्याग्निः कीदरे तरोः ॥

नैऋत्यसिद्धिः.

† तारयित्वा परं पारं नद्या यद्वद्धि तारकः ।
आवर्ते पतितो नैवमुद्धर्तुमिह शक्यते ॥
परतीरे गता ये स्युरूपकारस्य बोधकाः ।
शोचन्ति तत्र तं त्वन्ये गच्छन्ति च यथासुखम् ॥
शब्दयावर्तपतितो विद्वानपि तथैव सः ।
शोच्यतेऽत्रोपकारज्ञैः परपारमुपागतैः ॥

आत्मपुराणम्.

DXLIX.

THAT knower of Self who yet deals in give and take has not graduated himself for Liberation.; *Brahman* has vomitted him out for ever.*

Upades'asāhasri.

DL.

THE gods know him to be a *Brāhmaṇa* who, without any upper garment or any clothing whatever, sleeping upon no bed, and using nothing but his hand for a pillow, remains ever at peace (within and without).†

Smṛti.

DLI.

EVEN animals and *Mlechhas*, embodied or disembodied, are all undoubtedly liberated in full, if they have attained to the condition of this *gnosis*.‡

Yogavāsishtha.

* आत्मज्ञस्यापि यस्य स्याद्भ्रानोपादानता यदि ।

न मोक्षार्हः स विज्ञेयो वान्तोऽसौ ब्रह्मणा ध्रुवम् ॥

उपदेशसाहस्री.

† अनुत्तरीयवसनमनुपस्तर्णिशायिनम् ।

बाहूपधायिनं शान्तं तं देवा ब्राह्मणं विदुः ॥

व्यासः.

‡ प्राप्ता ज्ञानदशामेतां पशुम्लेच्छादयोऽपि ये ।

सदेहा वाप्यदेहा वा ते मुक्ता नात्र संशयः ॥

योगवासिष्ठम्.

DLII.

THE wise grieves not, having seen the unbodied Self pervading all mortal forms, ever great, all-embracing.*

Kāthopanishad.

DLIII—DLV.

AS is the being of things, the void-ness of void, or the being with forms of forms, so is this universe of *chidākāśa*. That whereof comes the whole universe at the end of sleep, and that wherein it dissolves itself at the moment of rest, is this *chidākāśa*. Misery overpowers not that ascetic who ever remains in the condition which is being daily experienced between the point where sleep begins and the point where wakefulness ends.†

Yogavāsishtha.

* अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥

कठोपनिषद्.

† यथा भावस्य भावत्वं यथा शून्यस्य शून्यता ।
आकारिणो यथाकारस्तथा चिन्नभसो जगत् ॥
निद्रायां विनिवृत्तायां यतो विश्वं प्रवर्तते ।
निवर्तते च यच्छान्तौ तद्विदम्बर उच्यते ॥
निद्रादौ जागरस्यान्ते यो भाव उपजायते ।
तं भावं धारयन् योगी न दुःक्षैरभिभूयते ॥

योगवासिष्ठम्.

DLVI.

THE ring of this cosmos can hardly suffice for the enjoyment of the high-minded knower ; the flutter of a tiny fish can produce but a scant ruffle on the surface of the deep.*

Bhartrhari.

DLVII.

HE who is harmonised in Self, who finds full bliss in Self, and who is all content in Self, has no call of duty (to disturb him).†

Bhagavadgītā.

DLVIII.

THOUGH taking part in all intercourse of every kind, like all ordinary men, he soars constantly above all beings, conscious or unconscious.‡

Yogavāsishtha.

* ब्रह्माण्डमण्डलीमात्रं किं भोगाय मनस्विनः ।

शफरीस्फुरितेनाव्येः क्षुब्धता जातु जायते ॥

भट्टहरिः.

† यस्त्वात्मरतिरेव स्यादात्मतस्तश्च मानवः ।

आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥

भगवद्गीता.

‡ व्यवहारं यथाप्राप्तं लोकसामान्यमाचरन् ।

चराचरणां भूतानामुपर्येवावतिष्ठते ॥

योगवासिष्ठः.

DLIX.

IF of he knows his self as the Self, what desire, what object, should burn his body in the fever (of care and anxitey).*

Brhadâranyakopanishad.

DLX.

WITH mind attuned to Me, with the whole of their vital energy fully harmonised in Me, ever enlightening one another, ever talking of Me, they engage themselves in this pleasing pastime of eternal contentment.†

Bhagaradgitâ.

DLXI.

THINK of It, speak of It, enlighten one another in It ;— this is full devotion to the idea of Oneness, this, the wise call study of *Brahman*.‡

Panchâdasi.

* आत्मानं चेद्विजानीयादहमस्मीति पूरुषः ।

किमिच्छन् कस्य कामाय शरीरमनुसञ्ज्वरेत् ॥

बृहदारण्यकोपनिषत्.

† मच्चित्ता मद्रतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥

भगवद्गीता.

‡ तच्चिन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम् ।

एतदेकपरत्वं हि ब्रह्माभ्यासं विदुर्बुधाः ॥

पञ्चदशी.

DLXII.

LET calamity, oh Lord of the Universe ! visit us here, there and everywhere, that we may have the benefit of thy holy presence, and of the (consequent) absence of the necessity of re-entering this world.*

Bhāgavata.

DLXIII.

THE irrevocable love which the indiscriminate have in objects (of sense);—may that very love never fade from my heart while it yet continues to be full of thy holy memory.†

Panchadas'i.

DLXIV.

THE sage reconciled in the perfect rest of Self, freed from the ties (of egoism and ignorance), keeps up strong loving devotion to the mighty one, without any cause whatever, for, the Lord is all love.‡

Bhāgavata.

* विपदः सन्तु नः शश्वद्यत्र तत्र जगद्गुरो ।
भवता दर्शनं यत्स्यादपुनर्भवदर्शनम् ॥

भागवतम्.

† या प्रीतिरविवेकानां विषयेष्वनपायिनी ।
त्वामनुस्मरतः सा मे हृदयान्मापसर्पतु ॥

पञ्चदशी.

‡ आत्मारामापि मुनयो निर्ग्रन्था अप्युरुक्रमे ।
कुर्वन्त्यहेतुर्का भक्तिमित्यंभूतगुणो हरिः ॥

भागवतम्.

DLXV.

GREAT souls, ever at rest in the Self, all light, and standing at the height of development, are always as firm within as mount Meru, though appearing as fickle without as the tip of a feather.*

Yogavāsishtha.

DLXVI.

NEITHER joy nor sorrow, neither movable nor immovably fixed, neither being nor non-being, nay not even the intermediate between these opposites;—so is described the mind of the enlightened.†

Yogavāsishtha.

DLXVII.

THE army engaged in close battle, in a picture, fights all unmoved; the wise, though deep in intercourse with the world, stands equally even in all conditions.‡

Yogavāsishtha.

* आत्मारामा महात्मानः प्रबुद्धाः परमोदयाः ।

बहिः पिच्छाप्रतरला अन्तर्मेरुवाचलाः ॥

योगवासिष्ठम्.

† ननिन्दं न निरानन्दं न चलं नाचलं स्थिरम् ।

न सन्नासन्न चैतेषां मध्यं ज्ञानिमनो विदुः ॥

योगवासिष्ठम्.

‡ चित्रसंगरयुद्धस्य सैन्यस्याशुब्धता यथा ।

तथैव समता ज्ञस्य व्यवहारवतोऽपि च ॥

योगवासिष्ठम्.

DLXVIII.

THE Vedas, the *Smrtis*, constant study of the *Purāṇas*, close application to the subtleties of philosophy;—what do these avail ! What, indeed, is the use of that whirl of ceremonial worship which at best lodges the weary soul in some hovel of the village called Heaven ! Conscious harmony in the blissful condition of Self, the great-*pralaya*-fire of the net of misery born of the bondage of this world;—all, saving this, are but the toys of (spiritual) pedlary.*

Bhartrhari.

DLXIX.

CONSCIOUSNESS imagining itself into the act, takes on the result of that act; consciousness not imagining itself into the act, is ever free of the result.†

Yogavâsishtha.

* किं वेदैः स्मृतिभिः पुराणपठनैः शास्त्रैर्महाविस्तैः
स्वर्गप्राप्तकुटीनिवासफलदैः कर्मक्रियाविभ्रमैः ।
मुक्तैकं भवबन्धदुःखरचनाविध्वंसकालानलं
स्वात्मानन्दपदप्रवेशकलनं शेषा वणिग्वृत्तयः ॥

भर्तृहरिः.

† कर्मकरूपनया संविदस्त्वकर्मफलभागिनी ।
कर्मकरूपनयोन्मुक्ता न कर्मफलभागिनी ॥

योगवासिष्ठम्.

DLXX.

WHERE could that be invoked which fills all space?
 where is the seat of that which is the seat of all? Of
 the ever clean, what can be the wash or the offering of honour?
 To the ever pure, what the drink that purifies within?*

Śāṅkarāchārya.

DLXXI.

I have no distraction, and therefore no trance; distraction or
 trance are all incidents of the mind under power of
 attraction.†

Upades'asāhasri.

DLXXII—DLXXIII.

THE idea which consciousness, at first, imagines, of itself,
 as its own form, *that* it continues to *be* even to the
 present day. The same consciousness may, by yet another
 effort of greater strength, take the opposite form, and so
 on and on, in proportion to the effort it should put forth.‡

Yogavāsishtha.

* पूर्णस्यावाहनं कुत्र सर्वाधारस्य चासनम् ।

स्वच्छस्य पादमर्घ्यं च शुद्धस्याचमनं कुतः ॥

परापूजा.

† विक्षेपो नास्ति यस्मान्मे न समाधिस्ततो मम ।

विक्षेपो वा समाधिर्वा मनसः स्याद्विकारिणः ॥

उपदेशसाहस्री.

‡ यद्यद्भानात्मकं रूपं प्रथमं चिन्तितं चित्ता ।

स्वतोऽहमेव चित्त्येव तदद्यापि तथास्थितम् ॥

पुनरन्येन यत्नेन तदुत्कृष्टेन सैव चित् ।

शक्ता तदन्यथा कर्तुं यत्नेन महता पुनः ॥

योगवासिष्ठम्.

DLXXIV.

NEITHER teacher nor book, neither pupil nor teaching,
neither you nor I, neither this nor that;—the light of
Self, intolerant of all doubt whatever, I am all pure bliss,
the one *residuum* of the many thus denied.*

S'ankarâchârya.

DLXXV.

HE who relates not his 'ego' with the act as *doer*, nor his
mind with the result as *sufferer*, never kills nor does the
act even if he should destroy all the three worlds at a stroke.†

Bhagavadgîtâ.

DLXXVI.

THE patient *Brâhmana* having known It should harmonise
himself in the Self, he should not be deluded away by
words; it is mere waste of breath.‡

Brhadâranyakopanishad.

* न शास्ता न शास्त्रं न शिष्यो न शिक्षा
न च त्वं न चाहं न चायं प्रपञ्चः ।
स्वरूपावबोधो विकल्पासहिष्णु-
स्तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥

निर्वाणवशाकम्.

† यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।
इत्वापि स इमाँल्लोकान् हन्ति न निबद्धयते ॥

भगवद्गीता.

‡ तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ।
नानुध्यायाद्ब्रह्मच्छब्दान्वाचो विग्लापनं हि तत् ॥

बृहदारण्यकोपनिषत्.

DLXXVII.

THE wise having found the path of *gnosis*, indirect and direct, from the study of books, should cast them away even like straw after thrashing the rice out of it.*

Panchadas'i.

DLXXVIII.

THIS is the truth: I know no change, for, there can be no cause to change, there being all oneness out and out. No spiritual merit or demerit, no liberation or bondage, nor have I any *Varna* or *Ās'rama*, for, I have not the body of which these are accidents.†

Upades'asāhasri.

DLXXIX.

S'ANKHYA, S'aiva, Pāncharātra, Jaina, Mimāṃsā, none of these philosophies do I profess; I am that pure con-

* ग्रन्थमभ्यस्य मेधावी ज्ञानविज्ञानतत्परः ।
पलालमिव धान्यार्थं त्यजेद्ग्रन्थमशेषतः ॥

पञ्चदशी.

† इदं तु सत्यं मम नास्ति विक्रिया विकारहेतुर्न हि मेऽह्यत्यक्तः ।
न पुण्यपापे न च मोक्षबन्धने न चास्ति वर्णाश्रमतासरीरतः ॥

उपदेशसाहस्री.

sciousness, the subject of distinct self-experience, all pure bliss, the one *residuum* of the many thus denied.*

S'ankarāchārya.

DLXXX.

IN the duties of *Varṇa* and *Āsrama* some, in madness others take delight; in child-like innocence some, in stupid indifference others find their meed; lover, reveler, ascetic, to no one grade of life the *knower* confines his choice.†

Svarājyasiddhi.

DLXXXI.

A perfect fool in one place, all royal splendour in another; at times in fond delusion, at times entire peace and quiet; often in the slothful indifference of the boar; the subject of the highest encomiums in one place, in another all

* न साख्यं न शैवं न तत्पाञ्चरात्रम्
न जैनं न मीमांसकादेर्मतं वा ।
विशिष्टानुभूत्या विशुद्धात्मकत्वात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥

निर्वाणदशकम्.

† केऽपि वर्णाश्रमाचारनिष्ठा मुग्धबालप्रमत्तोपमाश्चापरे ।
रागिणो भोगिनो योगिनश्चतरे ज्ञानिनां लक्ष्यते नैकरूपा स्थितिः ॥

स्वराज्यसिद्धिः.

contempt, in a third entirely unnoticed;—thus goes about the wise knower, ever happy in the highest bliss.*

Vivekachuddamant.

DLXXXII.

THE ascetic, not straying away from the path of wisdom, should so conduct himself as men, feeling repelled, should seek not his company.†

Smṛti.

DLXXXIII.

THE ignorant set up this panorama of objects, I wipe it out as often; I have faith in none; I am not afraid of the last penalty of Yama; I hate virtue; Self-satisfaction is all I seek; the whole of my wonderful life spent in cheating the world, none can understand.‡

Svarāṇḍāsiddhi.

* कचिन्मूढो विद्वान् कचिदपि महाराजविभवः
कचिद्भ्रान्तः सौम्यः कचिदजगराचारकलितः ।
कचित्पात्रीभूतः कचिदवमतः काप्यविदित-
श्चरत्येवं प्राज्ञः सततपरमानन्दसुखितः ॥

विश्वकचूडामणिः.

† तथाचरेत् वै योगी सतां धर्ममदूषयन् ।
जना यथावमम्भेरन् गच्छेयुर्नैव सङ्गतिम् ॥

स्मृतिः.

‡ मुहुर्मूढैर्न्यस्तं भृशमपलपाम्यर्थनिचयं
न कश्चिद्विश्वास्यो न मम यमदण्डादपि भयम् ।
गुणद्वेषी स्वार्थप्रिय इति जगद्वञ्चनपरं
चरित्रं मे चित्रं कचिदपि न कश्चिक्कलयति ॥

स्वराज्यसिद्धिः.

DLXXXIV.

WHAT means self-realization to me, all eternal realization (from end to end); all duties have been done, all wishes have been fulfilled, this is the most sure conviction (of my heart.)*

Panchadaśi.

DLXXXV.

I neither do nor make do, I neither enjoy nor make enjoy.
I neither see nor make see; I am the self-effulgent Self unlike every possible name or form.†

Vivekachudāmaṇi.

DLXXXVI—DLXXXVII.

THE knower and the ignorant are both equally subject each to his own previous *Karma*;—the knower, all patience, knows no sorrow, the ignorant, ever unsteady, continues to grieve. Of two men passing on the road, both being equally fatigued and the road before them being equal,

* नित्यानुभवरूपस्य को मे वानुभवः पृथक् ।
कृतं कृत्यं प्रापणीयं प्राप्तमित्येव निश्चयः ॥

पञ्चदशी.

† कर्त्तापि वा कारयितापि नाहं
भोक्तापि वा भोजयितापि नाहम् ।
द्रष्टापि वा दर्शयितापि नाहं
सोऽहं स्वयंज्योतिरनीदृगात्मा ॥

विवेकचूडामणिः.

he that knows treads on patiently to the end, the poor ignorant fool lingers behind bemoaning his lot.*

Panchadasi.

DLXXXVIII—DLXXXIX.

BLISS here attends the extremes of Intellect ;—the highest which transcends Intellect, and the lowest which is far below Intellect. The way between these extremes is the way of worry and evil. A very thin partition divides ecstasy from madness ; for, in the former, the mind having lost all faith is quite clear of every tinge of attachment.†

Bhâgavata ; Yogavâsistha.

DXC.

IN all acts whatever, whether of commission or omission there is nothing, save absence of attachment, to distinguish the fool from the man of wisdom.‡

Yogavâsistha.

* ज्ञानिनोऽज्ञानिनश्चात्र समे प्रारब्धकर्मणि ।
न क्लेशो ज्ञानिनो धैर्यान्मूढः क्लिश्यत्यधैर्यतः ॥
मार्गे गन्त्रोर्द्वयोः श्रान्तौ समायामप्यदूरताम् ।
जानन्धैर्याद्द्रुतं गच्छेदन्यस्तिष्ठति दीनधीः ॥

पञ्चदशी.

† यश्च मूढतमो लोके यश्च बुद्धेः परं गतः ।
तावुभौ सुखमेधेते क्लिश्यत्यन्तरितो जनः ॥

भागवतम्.

एक एव विशेषोऽस्य न समो मूढबुद्धिभिः ।
सर्वत्रास्थापरित्यागोऽजीराणामलं मनः ॥

योगवासिष्ठम्.

‡ तज्ज्ञानयोरशेषेषु भावाभावे कर्मसु ।
कस्तेऽपि सनत्वापु न विज्ञेयोऽस्ति कश्चन ॥

योगवासिष्ठम्.

DXCI.

I look with equal eye upon a poisonous snake or a garland of flowers, upon a strong enemy or a kind friend, upon a costly jewel or a lump of earth, a bed of flowers or a slab of stone, a group of beautiful women or a collection of useless straw ;— thus do I spend all my days in some holy solitude, all intent on the blissful syllable S'iva, S'iva, S'iva.*

Bhartrhari.

DXCII.

NEITHER action nor inaction are in me, ever one and without parts; how can he act who is all one Self, a compact mass, all-full and all-filling like the *Ākāśa*.†

Vivekachudamani.

DXCIII.

HE is never overjoyed though often coming to good things; he stands firm as Meru under the direst calamity; he

* अहौ वा हारे वा बलवति रिपौ वा सुहृदि वा
मणौ वा लोष्ट्रे वा कुसुमशयने वा दृषदि वा ।
तृणे वा स्रैणे वा मम समदृशो यान्ति दिवसाः
क्वचित्पुण्येऽरण्ये शिव शिव शिवेति प्रतनुतः ॥

भर्तृहरिः.

† न मे प्रवृत्तिर्न च मे निवृत्तिः
सदैकरूपस्य निरञ्जकस्य ।
एकात्मको यो निविद्धो निरन्तरो
व्योमेव पूर्णः स कथं नु चेष्टते ॥

विवेकचूडामणिः.

walks the world like a god, finding Self in the bliss of Self in every thing whatever.*

Svāstīyabiddhi.

DXCIV.

A *Chāṇḍāla*, a twice-born, a *S'udra*, an ascetic, a man of intellect refined by application to *gnosis*, the lord of *Yogins*;—thus described at the top of thoughtless prattle by men conceiving each his own fancy, sages harmonised in the Self wend their way neither angry nor proud of the compliments thus bestowed.†

Bhartr̥hari.

DXCV.

THE knower catches in the ecstasy of his heart the full light of that *Brahman* which is indescribable, all thought, all pure bliss, incomparable, transcending time, ever free, beyond desire, resembling limitless *Ākāśa*, having no parts and admitting of no idea beside itself.‡

Vivekachudamanī.

* न प्रहृष्यत्यसौ प्राप्य भूयः प्रियं
मेरुवन्निश्चलो भूरिकृच्छ्रेष्वपि ।
भावयन्नात्मनात्मानमानन्दितो
देववत्संचरत्येव विश्वम्भराम् ॥

स्वाराज्यसिद्धिः.

† चाण्डालः किमयं द्विजातिरथवा शूद्रोऽथ किं तापसः
किं वा तत्त्वनिवेशपेशलमतिर्योगीश्वरः कोऽपि किम् ।
इत्युत्पन्नविकल्पजल्पमुखरैः सम्भाष्यमाणा जनै-
र्न क्रुद्धाः पथि नैव तुष्टमनसो यान्ति स्वयं योगिनः ॥

भर्तृहरिः.

‡ किमपि सततबोधं केवलानन्दरूपं
निरुपममतिवेलं नित्यमुक्तं निरीहम् ।
निरवधिगगनाब्जं निष्कलं निर्विकल्पं
हृदि कलवति किद्वान् ब्रह्म पूर्णं समाद्यौ ॥

विवेकचूडामणिः.

DXCVI—DXCVII.

DOES it make any difference in this gem of heaven, the sun, if he is reflected in the waters of the Ganges or in the stream flowing through the scavenger's street? Does it make any difference in the *Ākāśa* enclosed in an earthenware or in a jar of gold? In that Thing, the inner being of all, the billowless ocean of native bliss and light, what means this great delusion, this nightmare of separateness, creating distinctions of *Brāhmaṇa* and *Chāṇḍāla* and so on. The self-same consciousness shines plainly in all the three conditions of waking, dream and sleep; it is, moreover, the inner witness of all,—pervading even like a thread, all forms whatever from Brahmā to the tiniest ant;—He who has the firm conviction 'I am this consciousness', not the form it takes; let him be a *Brāhmaṇa* or a *Chāṇḍāla*, my mind points to him as the real Master.*

S'ankarāchārya.

DXCVIII.

HAS it set! is it broken! is it shattered to pieces! is it dissolved! is it pounded to dust! is it swallowed up! is it suddenly gone to decay!—the mind being put out, I

* किं गङ्गावुनि बिम्बितेऽम्बरमणौ चाण्डालवाटीपयः-
 पूरे वान्तरमस्ति काञ्चनघटीमृत्कुम्भयोर्वाम्बरे ।
 प्रत्यग्वस्तुनि निस्तरङ्गसहजानन्दावबोधाम्बुधौ
 विप्रोऽयं श्वपचोऽयमित्यपि महान् कोऽयं विभेदभ्रमः ॥
 जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्जृम्भते
 या ब्रह्मादिपिपीलिकान्ततनुषु प्रोता जगत्साक्षिणी ।
 सैवार्ह न च दृश्यवास्त्विति दृढप्रज्ञापि यस्यास्ति चे-
 चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥

मनीषापञ्चकम्.

do not find even a trace of the universe in the free depths of my-self, the indescribable ocean of the bliss of Self-realization.*

Svârâjyasiddhi.

DXCIX.

ALL latent desire having died out, he looks upon the world as all destroyed, as some unreal nightmare, as a castle-in-the-air, or even as a painting which is nearly washed off under a heavy downpour of rain.†

Yogavâsishtha.

DC.

BRAHMAN is the dedication and *Brahman* the offering; *Brahman* is the fire and *Brahman* the sacrificer; it must find its way to *Brahman* through this ecstasy of action which is *Brahman*.‡

Bhagavadgîtâ.

* किमस्तं किं ध्वस्तं किमु विलुलितं किमु गलितं
विशीर्णे वा गीर्णे ननु सपदि जीर्णे किमथ वा ।
अमन्दे स्वच्छन्दे निरुपमनिजानन्दजलधौ
मयि स्वान्ते शान्ते जगदिदमशेषं न कलये ॥

स्वाराज्यसिद्धिः.

† उद्ध्वस्तमसदाभासमुत्पन्नगरोपमम् ।
वर्षप्रोन्मृष्टचित्रार्भं जगत्पश्यत्यवासनः ॥

योगवासिष्ठम्.

‡ ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥

भगवद्गीता.

1.—Jivanmukti.

DCI.—DCV.

THOUGH ever moving about in the world of experience, the whole of it exists not for him ;—all-pervading ether-like consciousness alone subsists. Such a one is called *Jivanmukta*. The expression of his countenance neither fluses nor fades under pleasure or pain, he stands unmoved whatever may come or go. Such a one is called *Jivanmukta*. Though acting after every feeling, such as love, hate, fear and the like, he who stands unaffected within like the *Ākāśa*, is said to be the real *Jivanmukta* (liberated while yet in this life). He whom the world finds no cause to fear, and who is never afraid of the world, ever beyond joy, and jealousy, and fear, is said to be the real *Jivanmukta*. With the woes of this world laid entirely at rest, he who, though full of all learning and art is yet without any, who, though with mind is without it, is said to be the real *Jivanmukta*.*

Yogavāsishtha.

* यथास्थितमिदं यस्य व्यवहारवतोऽपि च ।
 अस्तं गतं स्थितं व्योम स जीवन्मुक्त उच्यते ॥
 नोदेति नास्तमायाति सुखदुःखैर्मुखप्रभा ।
 यथाप्राप्ते स्थितिर्यस्य स जीवन्मुक्त उच्यते ॥
 रागद्वेषभयादीनामनुरूपं चरन्नपि ।
 योऽन्तर्व्योमवदत्यच्छः स जीवन्मुक्त उच्यते ॥
 यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
 हर्षामर्षभयोन्मुक्तः स जीवन्मुक्त उच्यते ॥
 शान्तसंसारकलनः कलावानपि निष्कलः ।
 यः सच्चित्तोऽपि निश्चितः स जीवन्मुक्त उच्यते ॥

योगवासिष्ठम्.

DCVI—DCVIII.

TREMBLING and other signs of fear subside, only by degrees, even after knowledge of the snake as nothing but a harmless piece of rope ; the same rope met with in dim light, even after such knowledge, may yet become the same terrible snake it once was. Thus previous *Karma* comes gradually to end by fruition through experience and not all at once by any obstinate remedy ; nay, it is even possible for the immortal one to temporarily feel his mortality in moments of such fruition. This, however, is no flaw in the condition of *gnosis* once realized, for, *Jivanmukti* is no observance, it is being at harmony with the course of nature.*

Panchadasi.

DCIX—DCX.

ALL even in weal or woe ; all peace ; looking with equal eye on a lump of earth or a mass of gold ; unaffected by likes or dislikes ; unmoved by praise or censure ; all patience ; untouched by respect or contempt ; even-minded towards friends or foes ; initiating no act whatever ;—such a one has really risen beyond the *Guṇas*.†

Bhagavadgītā.

* रज्जुज्ञानेऽपि कम्पादिः शनैरेवोपशाम्यति ।
 पुनर्मन्दान्धकारे सा रज्जुः क्षिप्तोरगी भवेत् ॥
 एवमारब्धभोगोऽपि शनैः शाम्यति नो दृढात् ।
 भोगकाले कदाचित्तु मर्त्योऽहमिति भासते ॥
 नेतावतापराधेन तत्त्वज्ञानं विनश्यति ।
 जीवन्मुक्तिव्रतं नेह किन्तु वस्तुस्थितिः खलु ॥

पञ्चदशी.

† समदुःखसुखः स्वस्थः समलोष्टाश्मकाश्चनः ।
 तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दारमसंस्तुतिः ॥
 मानापमानयोस्तुल्यस्तुल्यो मित्रास्त्रिष्वयः ।
 सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥

भगवद्गीता.

DCXI—DCXII.

WHEN all desires infesting the heart are entirely given up, the mortal becomes immortal and lives in *Brahman* even here. The slough cast off by the serpent lies dead and lifeless on the ant-hill ; so even lies this body ; and the mortal who is thus disembodied, while yet here, becomes immortal, all life, all *Brahman*, all light.*

Brhadâraṇyakopaniṣad.

DCXIII.

THE man of spiritual wisdom has acquired the eye which looks evenly on a *Brâhmaṇa* full of learning and virtue, on a cow, on an elephant, on a dog, or on a low out-cast.†

Bhagavadgītā.

DCXIV.

THE highest Self, all endless bliss, unconditioned limitless consciousness, being realized, whether through the great texts‡ or through *Yoga*, in all experience whatever, let (him)

* यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत इति ॥

तद्यथाहिनिर्ल्वयनी वल्मीके मृताप्रत्यस्ता शयीतैवमेवेदं शरीरं शेते अथाय-
मशरीरोऽमृतः प्राणो ब्रह्मैव तेज एव ।

बृहदारण्यकोपनिषत्.

† विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥

भगवद्गीता.

‡ The great texts are such as 'Thou art That' and the like, teaching unity of consciousness throughout the world of subject and object.

lose himself in the ecstasy of trance or in deep intercourse with the world, nay let him freely enjoy every object of sense ;—he has for ever lost all touch with bondage (of every description).*

Svârâjyasiddhi.

DCXV.

EVEN the body is subject to the law of *Karma*, it awaits the fulfilment of the life it embodies only as long as the causes of its existence endure. This body along with the world of experience connected with it, he never minds who has acquired the condition of ecstatic trance ; he never thinks of dream-experience who is awakened to the light of Truth.†

The Bhâgavata.

DCXVI.

ALL content with what gain chance brings to him, ever beyond all duality, completely free from envy and hate, equal in success or defeat,—he *acts* without relating himself to the act.‡

Bhagavadgîtâ.

* निरवधिसुखभूमानन्तसंवित्परात्म-

न्यनुभवमधिरूढे वाक्यतो योगतो वा ।

भवतु दृढसमाधिर्लोकसम्प्राप्तको वा

भजतु विषयजातं नैति भूयोऽपि बन्धम् ॥

स्वाराज्यसिद्धिः ।

† देहोऽपि देववशः क्लृप्तं कर्म यावत्

स्वारम्भकं प्रतिसमीक्षत एव सासुः ।

तं संप्रपञ्चमधिरूढसमाधियोगः

स्वाप्नं पुनर्न भजते प्रतिबुद्धवस्तुः ॥

भागवतम्.

‡ बहच्छलाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥

भगवद्गीता.

DCXVII.

CLAD in rich cloth or in the wide expanse of space, having his skin alone for cover or buried deep in the ample folds of all-embracing thought,—he wanders the world like a mad man,—like a child, or even like a ghost.*

Vivekachudāmaṇi.

DCXVIII.

WITHOUT having in one's Self the clear light of Self-experience, no one can appreciate the phenomenal sublimity of another's experience in the same line;—The *Brāhmaṇa* cannot understand the sweets of wine†.‡

Yogavâsishtha.

DCXIX—DCXX.

THE knower harmonised in the Essence should never think he did anything. Whether he sees, hears, touches, smells, walks, sleeps, breathes, speaks, gives, takes, or even performs

* दिगम्बरो वापि च साम्बरो वा
त्वगम्बरो वापि चिदम्बरस्थः ।
उन्मत्तवद् वापि च बालवद् वा
पिशाचवद् वापि चरत्यवन्याम् ॥

विवेकचूडामणिः.

† For he is prohibited from using wine which Kshatriyas and others may use.

‡ परमार्थचमत्कारमेन्तस्थानुभवं विना ।
अन्यस्यान्यं न जानाति सीधु स्त्रादुमिव द्विजः ॥

योगवासिष्ठम्.

such involuntary acts as the closing and opening of the eyelids,—he should always think of the act as not his, but of the senses which pass out, of themselves, to their respective objects.*

Bhagavadgītā.

DCXXI.

AS timber is carried away by the stream to places high and low, so even is the body led by Fate to whatever awaits it at its proper time.†

Vivekachudāmaṇi.

DCXXII.

THE traveller with mind firmly fixed only on the goal he is approaching, never feels the motion of his legs along the road he treads ; act thus in all you do.‡

Yogavāsishtha.

* नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्मृषन्स्पृशञ्जिघ्रन्भ्रमन्श्चक्षन्स्वपञ्चसन् ॥
प्रलपन्विसृजन्गृह्णन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥

भगवद्गीता.

† स्रोतसा नीयते दारु यथा निम्नोन्नतस्थलम् ।
देवेन नीयते देहो यथाकालोपभुक्तिषु ॥

विवेकचूडामणिः.

‡ गम्यदेशीकनिष्ठस्य यथा पान्थस्य पादयोः ।
स्पन्दो विगतसङ्कल्पस्तथास्पन्दस्व कर्मसु ॥

योगवासिष्ठम्.

DCXXIII.

THE fright caused by the appearance of a thief survives his capture, the cloth yet leaves the impress of its form on the ashes to which it is burnt;—the world reduced of itself to naught 'in the case of the Knower lasts with his body to bear out such fruition as previous *Karma* should bring.*

Svārājyasiddhi.

• DCXXIV.

THE knower may, oh child! let his external senses loose in all acts and all conditions whatever as long as his body lasts; but he should never let his internal sense go with the external.†

Yogarâsishtā.

DCXXV.

THE *Ākāśa* may appear in any condition whatever, it is never conditioned; the silent one never takes on the

* चोरबाधेऽपि तज्जन्यभीत्यादिव-
 खेलदाहेऽपि भस्मेव चेलाकृति ।
 ज्ञानिनां विश्वमादेहपातं स्वतो
 बाधितत्वेऽपि चारब्धभोगक्षमम् ॥

स्वाराज्यसिद्धिः.

† यावदेहं यथाचारं दशास्वकं विजानता ।
 कर्मेन्द्रियैर्हि स्थातव्यं न तु बुद्धीन्द्रियैः क्वचित् ॥

योगवासिष्ठम्.

properties of whatever accidents may appear to colour his Self:—he may stand like a fool though all-knowing, he may act after the air ever untainted.*

Atmabodha.

DCXXVI.

BHARATA and others never stood like wood or stone giving up food and other necessities; they were indifferent being afraid of the possibility of attachment.†

Panchadas'i.

DCXXVII.

THE act never touches me, nor do I ever desire any result from the act;—he who thus reads my secret is never bound by action.‡

Bhagavadgitâ.

* उपाधिस्थोऽपि तद्धर्मैर्न लिप्तो व्योमवन्मुनिः ।
सर्वविन्मूढवत्तिष्ठेदसक्तो वायुवच्चरेत् ॥

आत्मबोधः.

† न ह्याहारादि संत्यज्य भरतायाः स्थिताः क्वचित् ।
काष्ठपाषाणवत्किन्तु संनभीता उदासते ॥

पञ्चदशी.

‡ न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बद्धयते ॥

भगवद्गीता.

DCXXVIII—DCXXX.

THE knowers of the supreme neither avoid nor court intercourse with the world, they go with whatever should turn up in ordinary course. Being in all, I am ever inactive :—he who, with this conviction, acts in accord with what is brought to him in the course of nature is always inactive. He is not motionless though standing ; he does not walk though going; he is all peace though deep in intercourse; he is ever inactive though full of activity.*

Yogavāsishtha.

DCXXXI.

THE world follows the lead of great souls in what they do; whatever they sanction men accept.†

Bhagavadgītā.

* न त्यजन्ति न वाञ्छन्ति व्यवहारं जगद्गतम् ।
 सर्वमेवानुवर्तन्ते पारावारविदो जनाः ॥
 सर्वस्थोऽहमकर्तेति दृढभावनयानया ।
 प्रवाहपतितं कार्यं कुर्वन्नपि न लिप्यते ॥
 तिष्ठन्नपि हि नासीनो गच्छन्नपि न गच्छति ।
 शान्तोऽपि व्यवहारस्थः कुर्वन्नपि न लिप्यते ॥

योगवासिष्ठम्.

† यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
 स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥

भगवद्गीता.

DCXXXII.

THIS kind of apparent 'latent desire' in those who have found liberation while living is no desire at all ; it is that universal sense of *being* which is known as 'pure *Satva*.'*

Yogavâsishtha.

DCXXXIII—DCXXXIV.

AS the uninformed act *with attachment*, so should, oh Bhârata! the informed act *without attachment* ; for, thus alone could he do good to the world. Do not unsettle the intellect of the uninformed attached to the course of *action* ; the informed going by the light of inner discrimination should show himself favourable to all acts whatever.†

Bhagavadgîtâ.

* येयं तु जीवन्मुक्तानां वासना सा न वासना ।
शुद्धसत्त्वाभिधानं तत् सत्तासामान्यमुच्यते ॥

योगवासिष्ठम्.

† सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसङ्ग्रहम् ॥
न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥

भगवद्गीता.

DCXXXV—DCXXXVI.

HAVING known It thus, fill thyself with the memory of pure Unity; having realized the Unit, walk the world like a mass of so much (dead) matter. No praise, no salute, no offerings (even) to the dead, no fixed or unfixed abode,—the harmonised (soul) should ever live by chance.*

Gaudapādāchārya.

DCXXXVII.

TAKE no thought of the result, rest ever content, yearn not for any support;—plunge thyself thus deep in any action whatever, thou art ever free.†

Bhagavadgītā.

ii.—Videhamukti.

DCXXXVIII—DCXL.

THE fifteen rays‡ return into their source, the divine forces governing the senses find back the universal fountain of

* तस्मादिवं विदित्वैनमद्वैते योजयेत् स्मृतिम् ।
अद्वैतं समनुप्राप्य जडवलोकमाचरेत् ॥
निस्तुतिर्निर्ममस्कारो निःस्वधाकार एव च ।
चलाचलनिकेतश्च यतिर्यादृच्छिको भवेत् ॥

गौडपादाचार्यः.

† त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥

भगवद्गीता.

‡ Will, idea, *A'kās'a*, *Vāyu*, *Tejas*, *Jala*, *Prthvi*, (inner and outer) senses, mind; (on the objective plane) food, energy; *mantras*, austerities; worlds, inhabitants, names. These sixteen are mentioned in the *Prashnopanishad*.

their rise, the reflection in the inner sense—the embodied soul—together with every action whatever, all become one in the supreme unchangeable (Essence). As rivers flowing into the ocean lose their individual name and form, nay thus lose even themselves, so does the *knower*, freed from all name and all form, find the highest Being, all light. He who thus *knows* the highest *Brahman*, verily becomes *Brahman*: none that is born in his family has his eye closed to *Brahman*. He soars above sin and sorrow; freed from the ties of the heart, he becomes immortal.*

Mundakopanishad.

DCXLI.

GIVING up the body in some holy place or in the house of a *Chândâla*, conscious or unconscious, he finds *Kaivalya*, all cause of sorrow being entirely destroyed, and liberation being found in the very moment of the rise of *gnosis*.†

Vârtika.

* गताः कलाः पञ्चदश प्रतिष्ठा
देवाश्च सर्वे प्रतिदेवतासु ।
कर्माणि विज्ञानमयश्च आत्मा
परेऽव्यये सर्वे एकीभवन्ति ॥
यथा नद्यः स्यन्दमानाः समुद्रे-
ऽस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान्नामरूपाद्विमुक्तः
परात्परं पुरुषमुपैति दिव्यम् ॥

स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥

मुण्डकोपनिषद्.

† तीर्थे श्वपचगृहे वा नष्टस्मृतिरपि परित्यजन्देहम् ।

ज्ञानसमकालमुक्तः केवल्यं याति हतशोकः ॥

वार्तिकम्.

DCXLII—DCXLIII.

WATER is water, whether it stands all placid or surges up in high billows ; it makes no difference in the ocean. Embodied or disembodied, there is no difference in the liberation of the silent knower. What difference can embodiment or disembodiment make in the liberated, all Thought ? Whether in tempestuous waves or in placid calm, the sameness of water undergoes no change.*

Yogavāsishtha.

DCXLIV.

OH Arjuna ! the worlds even up to the sphere of *Brahman* are subject to the law of rise and set ; having found Me, oh Son of Kunti ! there is no rise and no set.†

Bhagavadgītā.

DCXLV.

WHIO has no desire, who is beyond desire, who has all desires fulfilled in the Supreme, who has Self as the object of all and every desire ;—his breath rises not beyond him ; being *Brahman*, he becomes *Brahman*.‡

Brhadāraṇyakopaniṣad.

* सौम्याम्बुत्वे तरङ्गत्वे सलिलस्याम्बुता यथा ।
समैवाब्धौ तथादेहसदेहमुनिमुक्तता ॥
सदेहादेहमुक्तानां भेदः को बोधरूपिणाम् ।
यदेवाम्बु तरङ्गत्वे सौम्यत्वेऽपि तदेव तत् ॥

योगवासिष्ठम्.

† आ ब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥

भगवद्गीता.

‡ योऽकामो निष्काम आसक्तकाम आत्मकामो ।
न तस्य प्राणा उत्क्रामन्ति ब्रह्मैव सन् ब्रह्माप्स्येति ॥

बृहदारण्यकोपनिषत्.

DCXLVI.

I have no *Mâyâ* for my consort, no serpent for my couch, no discuss for my weapon, no round of incarnations to go through, nor have I the anxiety of protecting the world, still I am the Lord Vishṇu to all intent and purpose.*

Śvārāṅgasiddhi.

DCXLVII—DCLI.

THE *Videhamukha* neither rises nor sets, nay he is never laid at rest. He is not *being* nor *non-being*, neither near nor distant, neither I nor thou. He shines as the sun, he protects the three worlds appearing as Vishṇu, as Rudra he destroys all, he acts the creator in the form of the lotus-born Prajâpati. Whatever is, whatever has been, whatever shall be,—every object in any one of the three forms of Time—he is that; he is everything. Oh best of knowers ! when the *Videhamukta* takes on the form of the three worlds and all they contain, I believe him to have gone through the act of creation. If verily the three worlds do exist, let him by all

* अहं न मायी न च भोगिशायी
न चक्रधारी न दशवतारी ।
न मे प्रपञ्चः परिपालनीय-
स्तथापि विष्णुः प्रभविष्णुरस्मि ॥

स्वाराज्यसिद्धिः.

means become those words, for *in* him the words "Three worlds" are, in truth, empty of all real content whatever.*

Yogarâsisiktha.

DCLII.

THEY divert themselves in the native bliss of self-experience, they enjoy themselves in any manner with perfect freedom ;—the many-sided, wonderful course the United pursue, on the inscrutable Path, ever free of attachment, knowing no limit, always tending to the good of the universe, is as inscrutable as the course of fishes in water, the passage of birds in the atmosphere, or the course of wind throughout space.†

Śvârâjyasiddhi.

- * विदेहमुक्तो नोदेति नास्तमेति न शाम्यति ।
 न सन्नासन्न दूरस्थो न चाहं नापि चेतः ॥
 सूर्यो भूत्वा प्रतपति विष्णुः पाति जगन्नयम् ।
 रुद्रः सर्वान्संहरति सर्गान्सृजति पद्मजः ॥
 यत्किञ्चिदिदमाभाति भातं भानमुपैष्यति ।
 कालत्रयगतं दृश्यं तदसौ सर्वमेव च ॥
 विदेहमुक्तास्त्रैलोक्यं संपद्यन्ते यदा तदा ।
 मन्ये ते सर्गतामेव गता वेदविदां वर ॥
 विद्यते चेन्निभुवनं तत्तत्तां सम्प्रयान्तु ते ।
 यत्र त्रैलोक्यशब्दार्थो न सम्भवति कश्चन ॥

योगवासिष्ठम्.

- † स्वानन्दे सहजे सदा विहरतां स्वच्छन्दलीलाजुषां
 निस्सङ्गा च निरर्गला च जगतां कल्याणसन्दोहिनी ।
 मत्स्यानां सलिलेऽम्बरे च वयसां वायोरिवाशामुखे
 दुर्लक्ष्ये पथि योगिनां बहुविधा गूढा विचित्रा गतिः ॥

स्वाराज्यसिद्धिः.

DCLIII—DCLIV.

WHENEVER, oh Bhârata ! Truth is on the decline, and Untruth appears to succeed, I create myself to guide the good, destroy the wicked, and strengthen the foundation of Truth. Thus do I appear from cycle to cycle.*

Bhagavadgîtâ,

VI.—CONCLUSION.

DCLV.

DOUBT, dispute and explanation, all depend on language which means duality. In the language of Unity, there can be no question and no answer.†

Panchadasi.

* यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

भगवद्गीता.

† चोद्यं वा परिहारो वा क्रियतां द्वैतभाषया ।
अद्वैतभाषया चोद्यं नास्ति नापि तदुत्तरम् ॥

पञ्चदशी.

DCLVI.

THERE is no dissolution, no creation, none in bondage, no pupilage, none desirous of liberation, none liberated ;—this is the Absolute Truth.*

Gaudapâdâchârya.

DCLVII.

BOW to him who enunciated this method of harmony in the Absolute, conducing to the well-being of all, beneficent, above all dispute, entirely non-antithetical.†

Gaudapâdâchârya.

DCLVIII.

WONDERFUL, supremely wonderful—this Philosophy!
More wonderful still the Masters who teach the Truth !
A thousand wonders surround the depth of GNOSIS taught !
The bliss of Knowledge is the Silence of indescribable wonder!‡

Panchadas'i.

* न निरोधो नचोत्पत्तिर्न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥

गौडपादाचार्याः.

† अस्पर्शयोगो वै नाम सर्वसत्त्वसुखो हितः ।

अविवादोऽविरुद्धश्च देशितस्तं नमाम्यहम् ॥

गौडपादाचार्याः.

‡ अहो शास्त्रमहो शास्त्रमहो गुरुरहो गुरुः ।

अहो ज्ञानमहो ज्ञानमहो सुखमहो सुखम् ॥

पञ्चदशी.

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IV—INDEX.

WORDS NOT ENGLISHED IN THE TEXT.

Anâtman—

Not-self ; everything beside the unit of consciousness.

Apâna—

One of the five vital breaths ; its seat is in the lower regions of the body.

Arani—

A plant of that name ; two pieces of the wood of this plant rubbed one against the other produce fire.

Asurya—

A hell where the sun never shines ; spiritually the condition of supreme ignorance.

Āscattha—

The name of a sacred tree ; that which does not stay till the morrow, whence this world, *Māyā*.

Atharva-veda—

One of the four Vedas.

Acidyā—

That which is opposed to *Vidyā*, light, gnosis ; illusion ; technically, individual ignorance.

Aryakta—

The material principle in nature, the second prolific member

of the duality from which the Sāṅkhya-philosophy explains nature ; the unmanifest ; the undifferenced.

Ākāśa—

The first material *idea* from *Brahman* ; the most subtle of the five elements.

Āśrama—

" Place ; position ; one of the four periods over which human activity is distributed by the Hindu Scriptures.

Brahmā—

The first Logos ; creator ; so-called in the *Purāṇas*.

Brahma-loka—

The world of *Brahman*.

Brahman—

The absolute Unit ; universal Being ; the All.

Brahma-cidyā—

Science of *Brahman* ; Gnosis.

Brāhmaṇa—

One who has realized *Brahman* ; popularly one belonging to the highest of the four *Varnas*.

Buddhi—

The discriminating sense in the inner mind ; the first reflection of *Brahman*, in evolution.

Chândâla—

The child begotten by a *Sûdra* upon a *Brâhmaṇa* woman; one of low class.

Chidâkâṣa—

See DLIII--DLV.

Ekârshi—

One of the several fires worshipped daily by the householder.

Ghee—

Clarified butter.

Gandharva—

A class of beings between gods and men.

Guṇa—

Property; particularly one of the three properties—light, energy, darkness—of Nature (*Prakṛti*.)

Hirṇyagarbha—

The cosmic manifestation of *Brahman* on the subtile plane.

Jaina—

The philosophy or follower of Jina; a philosophy emphasizing the idea of relativity, preaching universal compassion, and opposed to the *Brâhmaṇic* ritual and the *Veda*.

Jala—

Water; the fourth element from *Ākāśa*.

Jiva—

Individualized consciousness; every being whatever; individual

manifestation of *Brahman* on the material plane; soul.

Jivan-mukti—

Liberation while yet living; realization of *Brahman* before death.

Kaivalya—

Isolation; technically that ideal condition of one-ness which embraces all distinction in itself; liberation according to the *Advaita* is so-called.

Karma—(*Karman*)

Act; technically the theory of cause and effect, the law of compensation; also the formal part of religion, called *Karma-mârṅga*.

Kes'ava—

The god *Kṛṣṇa*.

Kshatriya—

One belonging to the second of the four *Varnas*; one of the warrior class.

Kus'a—

A wild grass held supremely sacred, used in all religious ceremonies.

Mahâ-mâyâ—

The great power of illusion; often personified as a powerful Goddess in the *Purânas*.

Mahat—

The first evolute from the *Prakṛti* of the *S'ankhya*-philosophy; cosmic mind.

Mâyâ—

Illusion ; technically the power of illusion accompanying the cosmic manifestation of *Brahman* on the causal plane.

Meru—

A fabulous mountain of that name supposed to be in the middle of the earth, and the abode of all gods ; the diametre of the globe of this earth.

Mimāṃsā—

One of the six schools of philosophy ; the exegetic philosophy of the Veda.

Mleḥkhā—

One belonging to a class or country beyond the pale of *Aryā-varṭa*.

Nāchiketa—

The esoteric fire so-called after Nachicketas to whom the solar God of death revealed it.

Pāñcharātra—

An old sect of devotional worship supposed to be founded by *Nārada*.

Pāśupata—

The school of that name ; *Paśi*—lord—*Śiva*, is worshipped as the saviour of all *Paśus*—animals in bondage, viz. souls.

Paulkasa—

The child begotten by a *Śūdra* upon a *Kṣatriya* woman ; one of low class.

Pippal—

The sacred tree of that name.

Pitr—

The lunar prototypes of humanity : invoked in all ceremonies after death of any member of a family, also on occasions of every auspicious ceremony.

Purāṇas—

Popular books giving the truths of religion in a form acceptable to the general masses.

Puruṣa—

The conscious principle in Nature according to the *S'ankhya*-philosophy ; It is different with every being ; It may correspond to soul.

Prajāpati—

See *Brahmā*.

Prakṛti—

The material first cause of evolution according to the *Sāṅkhya*.

Pralaya—

Cosmic dissolution.

Prāṇāyāma—

Control of breath ; the process of inhaling, retaining and exhaling the air.

Prasthāna—

Stay ; technically one of the three (*Brahma-Sūtras*, *Upanishads*, and *Bhagavad-Gītā*) from which any new teacher must evolve his philosophy to make it acceptable.

Prithvi—

The fifth element from *Ākāśa* ;
the earth.

Rāja-(Yoga)—

Union with the Luminous; spi-
ritual *Yoga*; the royal road to
Yoga.

Rg-veda—

The Veda consisting of *RKS*;
The most ancient of the four
Vedas.

RK.—

A metre of the name; any line
from the *Rgveda*.

Rudra—

The god of that name.

Saiva—

Follower or philosophy of
those who believe in and worship
god *S'iva*; its forms are mainly
Tāntric.

Sannyāsin—

One who is in the fourth *Āśra-
ma*; one who has renounced the
word after the formal manner.

Sattva—

The first of the three proper-
ties of *Sāṅkya* *Prakṛti*.

Sādhana—

Means; technically the four
means which prepare one to be
able to apply himself to the
Vedānta.

Sāma-veda—

One of the four *Vedas*,

Sāṅkhyā—

The philosophy of that name;
It starts with the assumption of
a material (*Prakṛti*) and a cons-
cious (*Puruṣa*) principle in Na-
ture.

S'āstra—

Religious book; scripture;
technically a system, a philoso-
phy.

S'irovrata—

An observance well-known in
the followers of the *Atharva-
Veda*; a peculiar worship of fire.

S'iva—

The God of that name; bliss;
blissful.

Smārta—

Depending on or derived from
the *Smṛtis*; forming part of
duties enjoined by the *Smṛtis*.

Smṛti—

The scripture of authority
next to the *Veda* which is *S'ruti*;
duties enjoined after the manner
of past teaching.

S'rāmaṇa—

A Buddhist religious mendi-
cant.

S'ranta—

Depending on or derived from
S'ruti; forming part of the re-
ligion enjoined by *S'ruti*.

S'ruti—

That which is delivered by oral
tradition; the *Veda*; a text from
the *Veda*.

S'yāmāka—

A kind of corn, the grains being very minutely small and slippery.

Tejas—

Light; the third element from *Ākāśa*.

Upāsana—

Sitting in the act of invocation; devotional worship.

Vadarānala—

The fire supposed to be at the bottom of the ocean, and powerful to consume the whole universe.

Vaishṇava—

One belonging to the sect of that name; a follower of god *Vishṇu*.

Varna—

Colour; one of the four divisions of ancient Indian society.

Vāyu—

Air; the second element from *Ākāśa*.

Veda—

The storehouse of knowledge; the holy scripture of India.

Vedānta—

End of the *Veda*; the *Upanishads*; the philosophy of the *Advaita*.

Videhamukti—

Literally liberation after death; *Vidyāranya* interprets it to mean liberation from future embodiment, gained at the very moment of Gnosis. See *Jivānmuktivēka*; also this book DCXLI

Vidyā—

Knowledge, Gnosis; opposed to *Avidyā*; the true Science, viz., the philosophy of the *Advaita*.

Vishṇu—

The god of that name.

Yajur-veda—

One of the four *Vedas*.

Yati—

One who has control over his mind and senses; an ascetic.

Yoga—

Union; technically preventing transformation of the thinking principle.

Yogin—

One in *Yoga*, i. e., one who has mastered or acquired *Yoga*.

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TARKA-PARIBHÂSHÂ (logic.)	HISTORY OF SKRT. LITERATURE. In preparation.
ALANKÂRA-CHUDÂMANI (rhetoric). Incomplete.	(<i>Law Committee</i>).
JYOTISHKARANDA (astronomy). Incomplete.	VIVÂDA-TÂNDAVA (law) In preparation.
VṚTTARATNÂKARA WITH NEW COMMENTARY (prosody.)	<i>Translations undertaken and executed on behalf of H. H. the Rao of Kutch.</i>
S'ISUPÂLA-VADHA WITH NEW COM. (poem). Incomplete.	RHETORIC.
S'RNGÂRATILAKA OF RUDRA (poetry). Incomplete.	CULTURE AND SELF-CULTURE.
RASAMANJARI (rhetoric.)	<i>Work undertaken on behalf of the Gujrat Vernacular Society, Ahmedabad.</i>
CHHANDONUS'ASANA (prosody). Incomplete.	NYÂYA (deductive logic.) In preparation.
NAISHADHA WITH NEW COM. (poem). Incomplete.	
SHADDARS'ANA-SAMUCHCHAYA (philosophy.)	



